

# The Eclectic Theosophist

NO. 24

Sept. 15, 1974

A BI-MONTHLY NEWSLETTER FROM POINT LOMA PUBLICATIONS, INC.

Subscription for one year  
(6 issues), \$2.50 (U.S.A.)

P.O. Box 9966 — San Diego, California 92109

Editors: W. Emmett Small, Helen Todd

Per Copy 50c

## SOMETHING ABOUT KATHERINE TINGLEY AND POINT LOMA

Iverson L. Harris in an interview by Robert Wright

*The Journal of San Diego History* in its Summer 1974 issue carries an article "Reminiscences of Lomaland: Madame Tingley and the Theosophical Institute in San Diego" by Iverson L. Harris, in an interview by Robert Wright; Editing and Introduction by Dennis E. Berge, Ph.D., of the faculty at San Diego State University and currently Chairman of its Department of History. The article is well illustrated by pictures mainly of early Lomaland scenes; and the whole issue is given especial historical éclat by the reproduction on its cover of the oak doors of the Temple of Peace which for so many years was the center of unique activity at the International Theosophical Headquarters on Point Loma. A fire partially destroyed the temple in 1952 (the Society had moved its headquarters to Covina, California, in 1942) and it was subsequently demolished, but the doors were saved. These were carved by Reginald Machell, one of the faculty of Lomaland artists, formerly of the Royal Academy in London, and depict the artist's conception of the ideal man and woman. They stand 12' 4" high and measure 6' 6" across and are now on exhibit at Serra Museum, Presidio Park, San Diego.

This 32-page interview—informal, factual, and anecdotal—is probably the best historic record today of certain aspects of the life of Katherine Tingley and of the 'quality and texture' of life of the residents at Lomaland in those days. Historians consulting this report will receive specific and accurate information as well as some interesting sidelights and find many bogeys laid to rest. Despite its relaxed tone the authoritative voice is there of one whose memories are clear and vivid. Because of so much surmise and mistiness about Katherine Tingley and about the Society which she headed for some 33 years, the *Eclectic* editors feel readers will not regard as chauvinistic their decision to quote at some length from this interview, which has added value from its well-documented Notes by Dr. Berge. We should add that of course not even a discourse of this length can convey the whole complex story, but at least from it a picture is caught, a flavor captured — and a page of history preserved. We start with extracts from about the middle of the interview. Next issue will have a second and final installment.

—THE EDITORS

*"I want to get to Madame Tingley herself. Can you give me any biography on her? Where was she born? How did she get involved with the Society? When did she die, and where is she buried, and so forth?"*

"She was born in West Newbury, near Newburyport, Massachusetts on July 6, 1847. Her father was Captain James Westcott, who organized a regiment during the Civil War. Her mother was Susan Chase from a prominent New England family. Lady Susan they called her. She had two brothers that I know of. She was particularly drawn to her grandfather, by the way, who was the descendant of one of those who joined Roger Williams in the founding of Rhode Island. The tendency of the family was towards liberal-mindedness right from the beginning . . . Her grandfather and Whittier were good friends. They both seemed to see in her as a child great promise of a future along cultural and spiritual lines. In fact, she tells the story that when she was a child she had this dream of what she called a Gold Land in the West where she would one day establish the city beautiful where people could come together in brotherhood and live together, nourishing all the finer things of life. And story has it—this is just hearsay—I can't possibly know—it's just what Madame Tingley told us—she said that Whittier told her grandfather, 'Let the child have her

dreams, they may come true some day.' Of her younger years very little is known, except that she was sent to a Catholic Convent in Montreal—Villa Sainte Marie it was called. Sometime around 1911 or 1912, I was with her and we visited the old convent where she went to school. It seems that at one time she had the desire, as I suppose many young women in convents do, to become a nun. But she said that an old priest who was in charge of the personnel at the convent told her, 'Kitty Westcott, this is not for you. You have another destiny.' That's the story she tells.

"Then she went through a number of vicissitudes. She was married to a printer by the name of Cook, and adopted a child, Flossie, with him. Things didn't work out right and I think they were divorced and then she married a Mr. Parent, who was an inspector with the railroads; and that didn't work out. Finally, she married a scientist-inventor, Philo Tingley, and they had a beautiful home on the West End in New York. While she was married to him, she turned to charity work on the East Side. During the cloakmakers' strike in the early '90's she was ladling out soup or directing the soup kitchen . . . in the cold winter weather, when William Q. Judge, who was one of the co-founders of the Theosophical Society, with Madame Blavatsky, saw her carrying on the work there. He evidently recognized that she had unusual executive ability and a humanitarian instinct. He called on her at her residence and became very much impressed with her spiritual outlook and her native spirituality. He became very ill with tuberculosis and she nursed him during his last illness down at some resort in Texas. When he died, the group in charge of Headquarters at 144 Madison Avenue, found among his papers several cryptic messages pointing out that Katherine Tingley was the one who could help carry on his work. So the Council turned to her and recognized her as the head of what was called the Esoteric Section—the inner group that carried on the teachings. There was some disagreement, some dissension, of course, since Madame Tingley was at that time not well known at all in Theosophical ranks, but she had very greatly impressed William Q. Judge, and he was recognized by all of them. He had built up a big Society in this country. Earlier, in 1895, before Madame Tingley was known at all, there had been a convention of the Theosophical Society in Boston and at that time what had been the American Section of the Theosophical Society disassociated itself entirely from what had been the Theosophical Society with headquarters at Adyar, because of the devotion of the American Section to Mr. Judge, who had been attacked by some of the Adyar representatives—accusing him of fraud and so forth. So at this meeting in Boston by a vote of 191 to 10, I believe, Judge was elected president for life of the Theosophical Society in America. After that Madame Tingley became known.

"In January 1898 Madame Tingley founded a new organization called the Universal Brotherhood. She sent for

my father, who was a lawyer, and he came up from Macon, Georgia. He helped her draft the constitution of this new society called the Universal Brotherhood, inaugurated on January 13, 1898. Then in February of that same year there was a convention of the Theosophical Society in America at Chicago. I have a photo of that. It was thoroughly written up and at that time my father was made chairman of the committee on resolutions. The committee on resolutions met privately. This committee included most of the very active members at headquarters and different parts of this country. At the appropriate time my father presented to the convention a resolution that the Theosophical Society in America should merge with the Universal Brotherhood organization and become the literary department thereof. There was immense enthusiasm, because with Judge's backing and the backing of some of the headquarters' staff, people at that time recognized that Katherine Tingley was a very unusual woman. They voted almost unanimously—not entirely unanimously but almost—they accepted her with acclaim as the Leader and Official Head of the Universal Brotherhood and Theosophical Society.

"The constitution which my father helped her to draft put almost autocratic power in her. Dr. Herbert Coryn of England, when someone raised the question and said 'This is an autocracy' said he preferred to have an autocracy with an adept at its head. But it was not universally accepted. In other parts of the world many went with the Universal Brotherhood, and others stayed with the old Society. The basic outline of that I published last year in my book called *Theosophy Under Fire*, which gives the story... That's how Katherine Tingley came into prominence, then. Even before that she led a crusade of American Theosophists around the world in 1896 and ended up in 1897 with the laying of the cornerstone at Point Loma."

*Is it true that she heard about Point Loma from General Fremont?"*

"The story as I learned it: she attended the Second Inauguration of General Grant. General Fremont was one of the guests there and the story as I heard it is that she told him of the dream she had had as a child of the white city she was going to establish in the golden land in the West. She described Point Loma to a certain degree in a general outline. General Fremont is quoted to have said: 'Why, I know that place, I've been there. It's Point Loma, that forms the Western shore of San Diego Bay.' Well, of course that was a tremendous confirmation to her of the dream she had been dreaming since she was a young girl."

*"That was before her association with the Theosophists?"*

"Oh, yes, that was back in the time of General Grant's Second Inauguration. Then when she became the leader of the Theosophical Society, she led the crusade of American Theosophists around the world. When she was in Geneva, she had sent a representative out to buy a piece of property on Point Loma where she was going to establish what she then called the School for the Revival of the Lost Mysteries of Antiquity. And when she was in Geneva, she received a cable from her representative, a Mr. Rambo, saying that there was no property available for sale on Point Loma, it was all government property. Well, she was greatly distressed. But there was a very cultured, highly educated member of the Theosophical Society living in Geneva at that

time, Gottfried de Purucker. His father was a clergyman in the Anglican American Church there at that time. He was quite a young man, but in his younger days he had been to San Diego. He came to call on her at her hotel in Geneva and she told him that she had just received this word from Mr. Rambo that there was no private property for sale on Point Loma. Mr. de Purucker said, 'Your representative has been misled. It is true that the government owns the south end of Point Loma, but there is private property north of the government reservation.' . . . He proceeded to draw her a rough map, showing there was property available. So then she cabled back to Mr. Neresheimer in New York: 'Tell Mr. Rambo to look again; there is property available. . . . They bought the property and that's where they laid the cornerstone when they arrived at Point Loma in February 1897.' . . .

*"When did Madame Tingley actually come to San Diego?"*

"In 1900. Point Loma became her headquarters from then on."

*"She arrived after you did then?"*

"Well, after I had settled there, but she had been there before. She had a lecture-tour throughout the United States and she went abroad again before she settled at Point Loma in the summer of 1900. That's when she moved the headquarters from 144 Madison Avenue, New York, to Point Loma."

*"She lived there from then on until when?"*

"From 1900 on—well, that was her permanent residence. She travelled a great deal, but she lived there from 1900 until she died in 1929. She actually died in Sweden on July 11, 1929. In May of that year she had undertaken another lecture-tour to Europe, and her chauffeur, late at night, drove into a stone embankment, an abutment of a bridge near Osnabrück, Germany, and she was severely injured, and she never recovered from that. They took her to her Swedish headquarters on the Island of Visingsö, Sweden, and there she died on July 11, 1929." . . .

*"What was your first impression when you first met Madame Tingley? You were still young then, you were about ten years old."*

"Well, I just thought she was a very vivacious, lovable, middle-aged lady. I must tell you a story about that. You bring back memories to me. This story shows you that somehow or other I belonged to Point Loma, and the Theosophical Movement. After the Congress in 1899, the delegation from Macon, my father, Mr. Ross White, Mr. Walter Hanson, and others were assembled in her office in the southwest corner of the then Point Loma House, Dr. Wood's Sanatorium. We all were there to tell her goodbye. I was dressed in my Little Lord Fauntleroy suit ready to go to the train to go back to Georgia. I was sitting on the floor playing with her little cocker-spaniel—Spots was his name—and they tell me (mind you, I don't remember this), that I looked up and said, 'Mrs. Tingley, I know what you want, you want me to stay here.' Eight years old at that time. 'Well,' she said, 'Iverson, do you want to stay here?' I said, 'Mrs. Tingley, if you want me to stay, I'll stay.' So then she gave me an American flag and I led the procession to go to what was called the Colony. They were going to establish a little colony considerably north of the headquarters. The property later became owned by Talbot Mundy. Anyway,

I led the procession over to the colony and that's how I happened to stay at Point Loma. So when the delegation from Macon, as I told you, arrived back in Macon, mother's little boy wasn't there. And I was associated with the work at Point Loma from then on. . . .

*"What were her physical characteristics—how tall was she?"*

"She was a short woman—short and plump—but she knew how to dress so that she had height. You have seen her pictures in the magazines. She knew how to give herself the appearance of being taller than she was. I'll show you a pictures that illustrates this. She had beautifully delicate hands and sparkling brown eyes. I don't claim to read faces, but obviously hers indicated vivacity and life and vigor. She had a sense of humor and enjoyed a good story immensely. She had a rippling laugh, but she was also an executive. She had a strong hand. As the Cuban boys used to say, 'She no go for fooly.' . . . She was an organizer and a boss, and she had much about her that was inspirational. I would never call her a student or a profound scholar like her successor was. Dr. de Purucker was a wonderfully learned man and Madame Blavatsky was immensely learned and had an encyclopedic mind, but K.T., she just knew how to run things, and, to my mind, one of her greatest assets was that she knew how to inspire others to live a dedicated life and to serve and to be proud to do so. To my mind the most wonderful thing about Point Loma, outside of Katherine Tingley's own creative and organizing ability, was the wonderful dedication of the people around her. Most of them asked for nothing but the opportunity to serve as best they could. Now that's a fact. That was the unique quality of the Point Loma Institution. They were not there for what they could get, but for what they could give, and they did it too. People gave of their time and their money and their talents, and were proud to do something to carry on the work."

*(To be concluded)*

## THE DIVINE FLAME

JAN H. VENEMA

Many of our fellow-students, who try to keep abreast of events on the spiritual spheres of thought in the world, will occasionally receive special confirmation of those indications of change that H.P.B.'s writings point to as inevitable in this century. We have in mind her expectation of changes which would come about moving in the direction of the age-old universal *movement*, active for the uplifting of humanity. For instance, we made this summer a very pleasant contact with Professor Sir Alister Hardy, Director of the Religious Experience Research Unit of Manchester College, Oxford. Sir Alister Hardy is the writer of the book *The Divine Flame* (unfortunately out of print), the contents of which we read with great interest, as also his most significant lectures on "Scientific research of religious experiences." For he and his co-workers have for many years been engaged in this research in the widest sense of the word. Professor Hardy, F.R.S., is a zoologist of repute. The aim of the students is to collect material that would give a more distinct picture of the part that these religious experiences play in the life of the individual of today.

An attempt is made to demonstrate that true religion still holds an important place, notwithstanding the scepticism of 'modern' science. The contents of *The Divine Flame* may be called a plea for the search for Truth and Light by a synthesis of science, philosophy and religion, to which the influence of Art can largely contribute. The activities of the above-mentioned Research Unit at Oxford proved once more how useful it is to keep abreast of the extension of that universal movement in which we all participate.

## FROM W. Q. JUDGE TO HENRY T. EDGE

The following are extracts from two personal letters written by William Q. Judge to the late Henry T. Edge. Students of theosophical history will recall that the latter, who had been a personal pupil of H. P. Blavatsky since 1888 (his diploma of T.S. fellowship was signed by H. S. Olcott, President, and A. J. Cooper-Oakley, Secretary), unhesitatingly followed Mr. Judge at the time of what later became known as "The Split" in 1895. Both letters were written from New York City in 1894, the first dated March 10, and the second December 1. The initials MYRTTOE stand for "May you reach the Terrace of Enlightenment", a salutation Mr. Judge occasionally used in writing close friends. These letters were found among Dr. Edge's effects by Iverson L. Harris, Executor and Residuary Legatee of his Estate.—Eds.

My dear Edge:

I have your good and kind letter . . . . As you are a person who must have his own influence and are a serious man, I will just outline roughly what I think of all this:

- (a) It is not so serious as some imagine.
- (b) It is the working off of various sorts of karma.
- (c) We must all be careful not to get mixed up mentally and karmically with it; that we can avoid.
- (d) We must try to be loyal and friendly to each other.
- (e) As to Olcott, he thinks he is sincere and right, for he fancies that my influence here is due to my scattering broadcast a lot of what he calls fake letters. This he really believes. Well, when, in phrase American, we come to the final show down, he will not find the mare's nest he seeks and then the light will shine . . . .

(h) . . . it is all mixed up with occultism and nothing results save one or two things that many have not thought of. They are these:

(I) It is necessary to smash the superstition held by many F T S as to what is Master, how he acts, does he write, etc., etc. This will be done by showing all that they must rest on their own individual bottoms which I for one have been ever saying, and which I said in the ever-to-be-remembered letter to Khandalavela. Do you recollect?

(II) It is absolutely necessary to have the T S as a body define its position of neutrality by a decision that such matters as these 'misuse of Masters' names and writings' are not cognizable. For remember Sinnett printed stuff in his papers contradicting flatly the Masters words by HPB and said his stuff was from Master and also that he was continually hearing. This is the same thing inasmuch as many of us think he is off and not authorized by Master to rise and contradict that which HPB said was Masters words.

"Sincerely as ever MYRTTOE

WILLIAM Q. JUDGE

. . . Then can't you see how many dull hearts and heads have been necessarily shocked into thought by this row. They need it. Look how ambition and self creep forward and

what a real initiation it is for those who know, and don't know.

Courage, mon ami, the devil died when H.P.B. was born.  
With best love,

WILLIAM Q. JUDGE

## Review and Commentary

### "I WORK FOR TRUTH"

"I work for TRUTH, and in accordance with my sacred pledge and vow, which I, at least, *will never break*."—H. P. Blavatsky in An Open Letter to all the Fellows of the American Section of The Theosophical Society.

H. P. Blavatsky: *Collected Writings*, Vol. XI, 1889. The Theosophical Publishing House, Wheaton, Illinois, 1973.

W. EMMETT SMALL

This Volume Eleven of the collected writings of H. P. Blavatsky covers the year 1889 when H.P.B. was at her zenith. Throughout its pages flow the spiritual electricity coupled with the wisdom and compassion of the master hand. As the compiler with restraint says in his Foreword, this volume contains "some of the finest essays from H.P.B.'s pen." These include the famous articles on "The Roots of Ritualism in Church and Masonry" (14 sections: a book of study in itself); "The New Cycle" (in both original French and in English translation); the second Letter of H.P.B. to the American Convention; "The Beacon of the Unknown" (7 chapters); "Notes on the Gospel According to St. John"; "Our Cycle and the Next"; "Alchemy in the Nineteenth Century". Any of these would tempt the reviewer to give it alone all of his allotted space. Any one of them itself reveals to the attentive reader that blessed of all qualities: the universality of great ideas. We find in them overwhelming evidence of the truth that what H.P.B. called the Sacred Science, the undying Esoteric Philosophy, has ever been in existence though for the most part hid from the eyes of the world.

If there is one single fact that stands out boldly in these pages it is that what H.P.B. was sent to do was not to teach a religion, a creed, or to form a church. It was to turn the eyes of the world to the existence of universal truths. "Theosophy has invented nothing," she declares in "A Danger Signal" (p. 185), "has said nothing new, but faithfully repeats the lessons of the remotest antiquity." This is the simple yet startling fact that bigwigs and critics and scoffers of her day—and this day—cannot admit or perhaps endure. "Theosophy is not a religion", she further states in "The New Cycle", in which article she gives "some information which we deem to be of absolute necessity." It is this: The T.S. is "an abstract body". The Society "does not believe in anything." "The Society *per se*," she continues, "cannot and should not teach any one religion. Cults, after all, are merely vehicles, more or less material forms, containing a lesser or greater degree of the essence of Truth, which is One and universal. Theosophy is in principle the spiritual as well as the physical science of that Truth, the very essence of deistic and philosophical research." There, in those few words, you have the broad universal sweep of what she taught.

The article "The Beacon of the Unknown" is a stirring combination of philosophical thought and practical assevera-

tion of needed, but for the most part neglected, fundamentals which humanity must *live* if it is to bring about a realization of buddhic quality. H.P.B. declares:

... what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-Light which shines upon the horizon, beyond the mysterious and uncharted sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope.

In the same article in Section VII comes H.P.B.'s exegesis of "the absolute PRINCIPLE", so philosophically satisfying:

Theosophists are neither polytheists nor atheists. Nor yet do they believe in a personal God *outside of man himself who is its temple*—as taught by St. Paul and other Initiates—we believe in an impersonal and absolute PRINCIPLE, so far beyond human conception that we consider anyone a mere blasphemer and a presumptuous fool who attempts to define this grand universal mystery. All that is taught us concerning this eternal and incomparable Principle, is that it is neither spirit, nor matter, nor substance, nor thought, but *the container of all these, the absolute container*. (p. 276)

This is identical with what the Vedântins taught and the Jewish Kabbalists, as we see in H.P.B.'s lengthy review and defence of Isaac Myer's "*Qabbalah. The Philosophical Writings of Solomon Ben Yududah Ibn Gebirol (Or Avicebron)*" (pp. 21-33). In this review H.P.B. again dwells on the mystery of the Absolute, the Unknowable, the impersonal "*Principe Créateur of the French Masons*". (p. 24).

Ain-Soph is *not* the Creator in the Zohar. Ain-Soph, as the Absolute, can have neither the desire nor the will to create since no attributes can be postulated in the *Absolute* . . . . To give up the creative gods for *one* "Creator", is to limit and condition the latter into—at best—a gigantic similitude of man; it is to dwarf and dishonor the deity; to try an absurdity; to cut out, to mutilate, so to say, the Absolute, and cause it to appear in a limitation. A "creator" cannot be infinite. Therefore, a "creator", one of the Kosmocraotes or "Fashioners" of the Universe, may be, with a stretch of imagination, viewed as greater than the world of forms; but if we make him entirely distinct from the differentiated matter the Cosmic deity is to *fashion* and *build*, then he forthwith becomes an *extra-Cosmic* god, which is an absurdity. *Ain-Soph* is the present infinitude, the soul and spirit and the essence of the Universe." (p. 27).

There is much about the Theosophical Society itself in this volume; fourteen years had indeed brought pain and problems, inner and outer. Space prohibits pointing to these, but the theosophical student will be particularly interested. In the Letter to the American Convention H.P.B. speaks of the formation of the "Esoteric Section",

its members pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavored to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.' (pp. 167-88)

But, paradoxically, this very effort drew the opposition of vindictive currents, and 1889 was not without continued vicious attack. For example, it was in that same year that H.P.B. wrote ("To All Theosophists, 'The Esoteric Section of The Theosophical Society' and its Enemies"):

The undersigned—save a few occult truths which she is pledged not to reveal—has no secrets, no desire to create mysteries, and is willing to let the whole world see her private and inner life. She fears nothing, and is ready to face every enemy and slanderer of hers, and bids him or her, to do his worst. She has nothing to dread *from truth*. (p. 306)

H.P.B. felt impelled to state, in response to Elliott Coues' persecution of her: "As it has now become evident that our

most dangerous enemies are *within* not *without* the Theosophical Society, it is time to put an end to this." (She had earlier been warned of the 3 C's—Coulomb, Coues, and (Mabel) Collins or Mrs. Cooke). And finally she was constrained to declare: "Either H. P. Blavatsky *does* possess 'knowledge' and *can* teach what many earnestly desire to learn, or she cannot." (p. 306)

And of the future what has H.P.B. to tell us? Most Theosophists know the words well:

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed."

Then comes this warning:

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

Of horror and acts of infamous inhumanity the world has experienced the almost unbelievable in this dark century. H.P.B.'s words may be fresh in the minds of Theosophists, but they must reach further to those in seats of law and power. Let restraint, compassion, prudence and wisdom stay their hand and temper future action—lest *what might yet come* inevitably come to humanity!

But we should be unseeing and unreceptive not to note encouragement:

... our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. (p. 400)

And again:

There are not a few who are persuaded that Theosophy will be the philosophy and the moral code, if not the religion, of the future. (p. 258)

And she concludes that the Theosophical Society is

destined in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism . . . It may well be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebeian recognized in theory as well as in practice—these are so many castles in Spain, and for a good reason. All this must take place naturally and voluntarily, on both sides. (p. 282-83)

(Please note the words, *naturally* and *voluntarily*!)

Another Newsletter will be needed if even briefly we are to give a few added side-lights; but the time has come now, in closing, to voice for the many their appreciation for the wealth of detailed work lavished in preparation of these *Collected Writings* by the compiler Boris de Zirkoff. The theosophical world is deeply indebted to him. It is heartening to note that educational institutions the world over, prestigious libraries, have wind of this treasure of vital theosophic thought and are subscribing to the complete series. We have been told of individual students who have done the same. They are wise.

## Reminiscences and Reflections

### THE INFALLIBLE TOUCHSTONE

HELEN TODD

Helen Todd, then Helen Savage, was literary secretary to Dr. G. de Purucker from 1932 to 1942.—Eds.

In this year (1974) when we pay tribute to the memory of our Friend and Teacher G. de Purucker, it seems timely to record and comment on one aspect of his method of teaching which has not been touched upon in previous articles.

G. de P. was not given to much casual conversation, but there were often significant remarks made by him 'on the wing' so to speak, i.e., not when he was at his desk, nor on the public platform, nor in the Temple gatherings with his students, but as one might happen to meet him during the round of routine activities. In a brief exchange of greetings and a few words of conversation, he seemed to be able to elicit some thought one had been mulling over; and this would lead to a response from him which would be pithy and often evocative—just a word or two, and he would be on his way, leaving one to think, and think.

As for myself, I kept a notebook of such encounters together with jottings of my subsequent thoughts thereon. An example or two will suffice to illustrate how a teacher can provide helpful pointers towards a constructive train of thought; it then depends upon the pupil's intuitions and intellectual stamina what he makes of them.

Once, in response to a comment of mine that in school years I had never made a thorough study of Darwinian evolution, or of biology and kindred subjects, he smiled and said, "You were lucky". This was not the response I had expected, and I jotted down in my notebook a series of question marks. But in my subsequent study of a number of important books along these lines during the following 30 years, his remark became abundantly clear. The *facts* of science have not become dimmed and irrelevant but, rather, brilliantly pertinent *in relation to the grander and universal picture*; it has been an exercise of winnowing out the theories, some of which are fantastic, if ingenious, which become increasingly complex as new facts come to light.

One does occasionally come across a writer who "suffers from his intuitions." Though he studies with reverence the ingenuity and resourcefulness evident even in the lowest forms of life, he turns a deaf ear to the whisper he half catches that would give him the answer he seeks. Though life and the tracks of life are all around him, Life itself eludes him. Why? Because Life is a Mystery, and there is no space in the Halls of Science to pigeon-hole and label a Mystery.

My own experience (perforce limited) is that those who have been trained in modern evolutionary studies find it difficult if not impossible, to accept thereafter the broader perspective. Yes, one is indeed lucky to have been a student of the Ancient Wisdom from one's earliest years! Thereafter, whatever scholastic studies he undertakes can be tested by an infallible touchstone.

Another example: When I once mentioned some small annoyance which troubled me, G. de P.'s reply came quickly; it was neither a reproof nor preachment: "Think in centuries!" I had heard him say this before in another context, but somehow in this particular instance it had a

special significance. It was just as though he had handed me a key saying, "Here, try this." His words have stayed with me through the years, and I have found them effective in both big and small situations.

The following notes, though of a somewhat different nature from the preceding, seem to be appropriate here. I once asked G. de P. why it was that men of genius often exhibit so great an imbalance in their natures. This was his reply: "They have more of the solar fluid than their systems can fully master." *Solar fluid* was an arresting term. I thought immediately of the ethereal fluid called *ichor* in Greek mythology which flowed through the veins of their gods instead of blood. But these were *gods*, not men! Then I thought: *Solar* is the key word here. Solar myths are legion in all the ancient cultures, and there are numerous tales of those who have attempted to soar to the sunlit heights. One remembers from early Latin textbooks that Icarus flew too near the sun and the wax which fastened his wings melted, plummeting him to earth. And Bellerophon the hero of marvelous exploits had a similar fate. In his old age he drew on himself the displeasure of Zeus, and attempting to fly to heaven on his winged Pegasus, Zeus caused a gadfly to sting the horse and the great hero fell to the earth lame and blinded. (The horse was a solar symbol with the Greek sages.)

Apart from legend, which usually holds a secret truth, the teaching is that the human race is in its essential nature "born from the Sun". When through long evolutionary cycles of preparation, suitable vehicles were developed, our solar ancestors lit in us the light of mind. Thereafter we became 'self'-conscious, responsible for our own destiny. Unknown to most men, but taught by all the great Saviors, it is this solar energy that links us with the great universal processes. Some day in the far distant future, we shall share in the splendor of the Solar Deity. The future history of the evolution of the human race will be a growing toward this supreme goal. For those who have reached a high stage of development, and are ripe for the supreme testing of initiation, the currents of solar energy, we are told, are running strong. In us, because of our blindness and our egoisms, they manifest fitfully if at all.

As for the geniuses, they dare to snatch what they can in spite of unpreparedness. We are grateful to them for bringing us even a lightning flash of the Real.

### THE ARTS IN THE STUDY OF LIFE

Random thoughts from the May 26, 1974 reunion of the School for the Study of the Esoteric Philosophy, held at the Bilderberg at Oosterbeek, Holland. (Translation by Miss Willy Schmit.)

The work of Katherine Tingley, founder of the Raja Yoga School at Point Loma, California, comes to mind, especially the classical plays performed under her direction in the open-air theater there. An ensouling force emanated from this, K.T. accentuating the beauty of Wisdom and the Wisdom of beauty, as can also be found in her speeches and books. She demonstrated the meaning of the inspiration emanating from the buddhic consciousness; for the age-old Theosophia teaches first of all the *Art of Living*!

The logic of the teachings makes an appeal to our in-

tellect, teaches us to make the necessary comparisons; but then comes the greater part: the everlasting splendor, awakened through the light of the soul. It is our task when studying and passing on the Wisdom-Religion to point out how the great artists in different spheres of life have impersonated the most important values: the fundamentals of love and compassion, the necessity of a noble aspiration and thought-life, the unveiling of the mysteries of birth and death. From that comes above all the realization that the Esoteric Philosophy is a synthesis of true science, true religion and philosophy.

The inspiring music played during the reunion enriched and rounded out the thoughts expressed—music called by one of the great ones the most spiritual of all arts! In addition, examples were given of the motivating power of thought in literature, as for example in Shakespeare, Goethe, and others. "What is literature?" asks Gottfried de Purucker in his book *Wind of the Spirit*, and answers: "Thought. What are philosophy, religion, science? Thought. What is the social structure under which we live? Thought. Every movement in the world is builded upon thought . . . Nine out of ten of these movements began in the mind of one man and spread." Compare the words in *Hamlet*: "There's nothing either good or bad, but thinking makes it so."

In teaching drama we find a deep thought in the words of Shakespeare:

All the world's a stage  
And all the men and women merely players:  
They have their exits and their entrances;  
And one man in his time plays many parts,  
His acts being seven ages.

—As You Like It, II, 07, 139

The teachings of rebirth, evolution, karma, and the evolution of character find expression in the works of the classic dramatists in many ways. They show how the hero of a tragedy conquers in his 'fall', how the catharsis (purification) brings truth about 'the law of laws', sublime compassion; and how the unwavering but merciful lawfulness of the cosmic processes is in truth a rescuing force on the great evolving pilgrimage of man. "There's a divinity that shapes our ends, rough-hew them how we will!" (*Hamlet*).

Through the magic of true art we learn to identify ourselves with characters such as those of Lear, Brutus, Cordelia, and the two Portias, and we understand the words "Heaven does with us as we with torches do, Not light them for ourselves." (*Measure for Measure*, I, 01, 32)

Through all this study we gained much material for reflection, particularly with the comparison of the fundamentals of *Hamlet* and *The Tempest*. The 'masterpiece', i.e., the man of the future, only now and then perceived by Hamlet in his best moments, is seen in *The Tempest* through the spiritual eye of Miranda:

O wonder!  
How many goodly creatures are there here!  
How beauteous mankind is! O brave new world,  
That hath such people in't. (V:1)

And these are the very words we found on the program of the Conference of May 1974. For us they conveyed particular significance.—J.H.V.



## BOOK REVIEWS

*Epictetus — A Dialogue in Common Sense* by John Bonforte, 178 pp. which include preface giving historical sketch, an explanation of the author's re-arrangement of a former translation, and a précis of the 'message of Epictetus'. Philosophical Library, Inc., New York. \$6.00

This book is obviously a labor of love by John Bonforte who as a young man 'discovered' Thomas Wentworth Higginson's rewritten late 19th century translation of notes made by Arrian, student and amanuensis of Epictetus. It is a type of recension organized into Socratic dialogue with chapter headings to express 'common sense' answers to practical problems that were presented to Epictetus, the great Stoic, by his young students aspiring to be philosophers themselves.

Through these discourses the winning personality (as well as wisdom) of Epictetus shines forth. It is easy to understand why Lucian, the great wit and cynic, called him a 'marvellous old man'. A tolerant wit, a stern disciplinarian, and matchless dialectician, Epictetus was above all a serious teacher devoted to the highest Principles. To pinpoint his lessons in ethics and philosophy he used parables, maxims from the ancients, syllogisms, and beautiful poetic lines from Pythagoras and others. He spoke forthrightly, succinctly, and with splendid lucidity. Sometimes as he led a student on from a point of view not consistent with *Reason* and the *Right Principle* his argument was devastating.

*KNOW THYSELF* he would thunder to his young men—and anyone else dropping in on his classes—who sought advice on such common problems as sickness, death, fortitude, crime and punishment, envy, how to discriminate and choose, philosophic attitude, education, and the difference between mere techniques for stoical training and living the life according to Right Principle. *To know thyself*, he taught, is to know that God dwells within. All else is *external* and therefore unworthy of consideration. The search for the understanding of the Divine Will and obedience to it is all that matters. Obedience to Nature (another term for the Divine or Right Principle) is necessary for the training of the true philosopher. *REASON* must be respected, developed, and practiced for human beings to be distinct from the lower orders of creatures. The *Teacher* must be trusted and obeyed.

All this is suggestive of the Theosophical tradition and training: from Krishna's teaching of the Supreme Spirit and his assurance that a part of himself resides in each human being; to H.P.B.'s "Help Nature . . . and Nature will make obeisance" (*The Voice of the Silence*); to G. de P.'s *Golden Precepts* "Each one of you is an incarnate god. Be it."

A worthy book. Thoughtfully and purposely planned—and, to be practical, in good print—it is a modern transmitter of Light from the Ancient Wisdom.

—JALIE N. SHORE

*Life, Death and Dreams* by Geoffrey A. Farthing, The Theosophical Society in England, London.

This is a refreshingly honest and forthright presentation of a subject often in the past grossly misinterpreted and sadly overlaid with unattested psychic vagaries quite contrary to the teachings of H.P.B. and the Masters. It is

hoped that, given as it was as the Blavatsky Lecture for 1974 under the auspices of the Theosophical Society in England, it will have serious and persuasive impact on theosophical readers who badly need to be reminded of the abundant source-material which in this particular presentation forms the consultative background for the author. Though with blunt honesty the author in his introduction says that much in his paper is speculative in the sense that he has "sought and expressed some meanings that he has not necessarily found explicit in the mass of data given in the theosophical classical literature", yet, we find, that the main burden of his exposition is a presenting to his audience of as faithful a picture as he can of the teachings, "a synthesis", as he says, "of a mass of information gathered over many years of study."

A few technical points we might take issue with. Listing the *kāma-rûpa* as one of the seven principles is, we believe, misleading, though some of the early theosophical writings so classified it. Later clarification by H.P.B. herself made it clear, however, that *kāma* was the Desire principle and that the *kāma-rûpa* (*rûpa* meaning *form*) can only actually be considered a separate form after the death of the individual, though of course latent during the individual's lifetime within the *kāma* principle itself. Also the word *kāmā-rûpa* in the sentence, "Only adepts can use the *kāmarupa* as a vehicle of consciousness" (p. 12), we feel on further reflection the author would wish to change to *mâyāvī-rûpa*. This is the thought-form by which an adept may project his consciousness beyond the physical to wherever desired, as often happened with the Mahâtmas M and K.H. in communicating with H.P.B.

Another point. When the author says (p. 12) "By the time the Ego leaves Devachan for another rebirth, all that was left of the previous lower quaternary has ceased to be as a vehicle for the individual Spirit or Ego . . ." surely it would be clearer to state: "Usually long before the time the Ego leaves Devachan . . ." For the time-length in Devachan is many times longer than that of the *kāma-loka*, and the processes of dissipation or dispersion of the lower quaternary will have taken place, as a rule, *long before* the Devachan is over and it is time for reincarnation.

Highly to be commended are the inclusion of many illustrative and pertinent quotes in the Appendices from H. P. Blavatsky: *Collected Writings*, *The Secret Doctrine*, *The Mahatma Letters*, *Isis Unveiled*, *Transactions of the Blavatsky Lodge*, *The Key to Theosophy*, and the *Theosophical Glossary*. These wisely direct students to those sources in which they can steep their thought and arrive at their own mature understandings.

—THOMAS NUGENT

## Defence of H.P.B.

The Blavatsky Foundation (P.O. Box 427, Napa, California 94558), in its Newsletter No. 7, issued by its Secretary W. A. Carrithers, Jr., states: "Our intention is to press forward with renewed vigor in all our literary projects, as indicated now and previously, for the Defence of HPB and her Cause." The Foundation plans to compile attacks on H.P.B. "and to debunk the debunkers in the pages of one definitive study of the anti-Blavatsky critics, from first anti-biographer Lillie to the present day. Then, if this kind of defence can get into print between hardcovers on enough public library shelves, potential denigrators of HPB will think twice before laying themselves open to like public dissection in print, while the reading public will have become better educated to the tricks and meanings of such attacks and attackers. Again, this

is a project that calls for extensive research and for expenditures for research. We cannot afford even to think how it may be published."

#### "Theosophical Notes" and the Tantras

July 1974 issue of *Theosophical Notes* devotes its 29 pages to "Tantra", with frank speaking and strong warnings against tantric sex practices which can only end in total wreckage of the one indulging in them. The publisher and author, Victor Endersby, also exposes the work of Herbert V. Guenther, head of the Far Eastern Studies Department of the University of Saskatchewan, who has brashly stated that the works of H.P.B. and Judge are "the worst type of obscurantism". He likewise exposes Aghananda Bharati, supposedly a Tibetan lama with Hindu name, but whose real name is said to be Fisher, of Austrian nationality. He is editor of the *Tibet Society Bulletin* issued by Indiana University. In its issue No. 7 Bharati declares that H.P.B. "was a fraud pure and simple" and that "no Tibetologist or Buddhist would touch her with a long pole," and that "her *Secret Doctrine* is such a melée of horrendous hogwash and of fertile invention of inane esoterics, that any Buddhist or Tibetan scholar is justified to avoid mention of it in any context." As Mr. Endersby rightly points out, Dr. Bharati should familiarize himself with "the commendation of H.P.B.'s works by several authentic Buddhist scholars, including the Teshu Lama (2nd in the Tibetan hierarchy)," in a communication written to Alice Leighton Cleather. Dr. W. Y. Evans-Wentz, whose reputation as a Tibetan scholar is worldwide, also highly recommends H. P. Blavatsky.

Mr. Endersby shows up Bharati's and others' attacks as "foam-mouthed hatred," betraying them into "all sorts of foolish contradictions, warped narratives, and outright lies," and points to the wholesome sound theosophical viewpoint on all this question. (*Theosophical Notes*, \$1.00 per issue, Box 427, Napa, Calif. 94558).

#### "Reincarnations in Tibet"

Under the title *Tibetan Teachings* the Theosophy Company (U.L.T., Los Angeles, California) has published another of their series of occasional booklets of articles by H. P. Blavatsky. Among those in this collection is the one on "Reincarnations in Tibet" in which H.P.B. explains "the puzzling mystery" of successive reincarnations of the Dalai and the Tashi Lamas. Other important articles are "Do the Rishis Exist?", "The Sacred Tree of Kum Bum", "Tibetan Teachings", "Editorial Appendix", and "Esoteric Axioms and Spiritual Speculations." (50 cents from The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007).

#### Comment from Italy

*Notiziario Delle Strade Alte* (Notices from the Highways), appended to booklet *La Via del Cuore* (The Way of the Heart) by Orison Swett Marden, published by Bresci Editore, Torino, Italy, calls attention to the centenary commemoration of the birth of G. de Purucker, "Theosophical writer who has done much to spread Theosophical thought in America." He refers to our own *Eclectic Theosophist* and *Theosophia*, edited by Boris de Zirkoff, in Los Angeles, which devoted a complete issue to pertinent quotations from G. de P.'s works and commentary from his many friends and pupils.

An accompanying announcement in Italian, French and English may be of interest to some of our readers:

"We are preparing a *Guida Internazionale dell'età dell'Acquario*, an International Spiritual Guide for the New Age. In this Guide, we will publish the presentation of all the magazines, centers, the committees, the bookshops, and all the personalities of the world who are working for the development of the new place of consciousness. Will you be so kind as to send us a copy of your magazine, or a short presentation of your center, of your personality, of your work, etc.? Many thanks and fraternal greetings.

The Editor, Edoardo Bresci  
Edizioni L'ETA Dell'ACQUARIO  
Via A. Vespucci 41—101 Torino, Italy

#### Krotona Institute's Program of Studies (Ojai, California)

From the Foreword of the Fall 1974 brochure of Workshops and Seminars, we quote:

"The Krotona School of Theosophy, in its uniqueness, meets the special need of those who are seeking a more profound meaning of their basic problems and of their surrounding environment. It offers a curriculum carefully planned to help the student discover for himself a more meaningful and deeper understanding of man and the universe in which he lives. It not only seeks to impart a knowledge of the Divine Wisdom as it would be found in books, but it is also concerned with the translation of that Wisdom into life through exploring more profoundly its fundamental truths and discussing them together. It aims at an approach which is intended to affect the lives of the students vitally and deeply . . ."

Fall schedule of classes (10 weeks each) include: *Cosmic Astrology* (Mrs. June Wakefield); *Early Christian Mysticism* (Dr. David Rodier), sub-topics being: New Testament Mysticism, The Apostolic Fathers, St. Justin Martyr, St. Clement of Alexandria, Origen, Nemesius of Edessa, St. Gregory of Nyssa, and Dionysius the Areopagite; *Psychic Discoveries as Explained by Theosophy* (Mr. Geoffrey Barborika), covering: Acupuncture; the Aura and Kirlian Photography; Bioplasma; Biophysical Effects; Card Tests; Clairvoyance; Cybernetics; Dowsing and B.P.E.; the Energy Body, Energy Fields and Force Fields; Extrasensory Perception; Eyeless Sight; Higher Sense Perception; Parapsychology; Precognition; PSI Research; Psychotronic Energy; Telekinesis; Telepathy; *Secret Doctrine Workshop* (Mrs. Marion Wolfe) *Buddhism from a Tibetan Perspective* (Dr. David Rodier).

Weekly seminars include *Archeological Journeys* (illustrated) Mr. Raymond Capt), one lecture each on Yucatan, Egypt, Britain and Stonehenge; *The Twilight Zone of Dreams* (Dr. Stephen Hoeller); *Twentieth Century Science and The Secret Doctrine* (Mr. Boris de Zirkoff); *The Art of Kabbalistic Meditation* (Dr. Stephen Hoeller); and a public program, *World in Flux*, presented by Mr. Paul Edwards.

#### "In Century the Twentieth . . ."

Lines from H.P.B., commented on in the lead article "The Cycle's Eve," in *Theosophy*, July 1974 (published by U.L.T. in Los Angeles), may be cited as bringing warning of how very careful we must be in our quoting not only to do so accurately, but also not to draw unwarranted conclusions from such quoted material. The passage in question deals with the well-known statement (see Introductory to *The Secret Doctrine*) where H.P.B. writes: "In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidyā* . . ."

The U.L.T. article prefaces the quote with these words: "Some twenty-five years of the twentieth century remain, during which, it may be expected, a realization of the prediction will come about. Indeed, it was to these remaining years of our century [italics added] H.P.B. had reference when she spoke of the time when one would come to give final and irrefutable proofs that there exists a Science called *Gupta-Vidyā* . . ."

But H.P.B. did not say that. She said: "In Century the Twentieth [italics added] some disciple more informed, and far better fitted . . ."—that is, any time possibly during the 20th century. She did not say, nor do her words necessarily imply, that this disciple may come only in the last quarter of the century. To categorically say so, therefore, is inadmissible except as the 'thinking' or 'wondering' of the ULT writer.

#### Editors, THE ECLECTIC THEOSOPHIST

In Newsletter No. 23, July 15, 1974, in the very first line of my article on "A Rational Approach to 1975", page 5, the erroneous transposition of the one word *only* weakens my whole approach. What I wrote was: "Reason is the only authority for this appeal." The Newsletter printed it "Reason is only the authority for this appeal." My use of the word *only* was for emphasis—to add strength to my argument. The printed version sounds apologetic.

For the record kindly make note of this in the next issue of the Newsletter. My thanks in advance.

—IVERSON L. HARRIS

## CONTRIBUTIONS

The following contributions have been received since our report in the July 15, 1974 issue of *The Eclectic*, and are here most gratefully acknowledged: E.B., \$178.25 (for Theosophical Manuals); L.B.G., \$100; R.H., \$10.00; G.D., \$80.00; I.L.H., \$455.00; L.G.P., \$100. And these amounts also for Theosophical Manuals: I.R.P. \$25.00; Anon, \$100.00; R.K., \$10.00.

## THEOSOPHICAL MANUALS FUND

The fund for helping to publish the 12 *Theosophical Manuals* now stands at \$692.51. We repeat what was announced in our last issue: Point Loma Publications has now published *After Death—What?* (No. 5) by Leoline L. Wright, and *Theosophy and Christianity* (No. 12) by Henry T. Edge; Theosophical Publishing House (London and Adyar) is in the process of printing *Psychic Powers* (No. 11) by Helen Todd, and TPH Wheaton will publish in Spring 1975 *Reincarnation: A Lost Chord in Modern Thought* (No. 2) by Leoline L. Wright.